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THE
AFRICAN REPOSITORY.

VOLUME XLIV.-1868.

PUBLISHED MONTHLY

BY THE

AMERICAN COLONIZATION SOCIETY,

AT ONE DOLLAR PER ANNUM.



WASHINGTON:
COLONIZATION SOCIETY BUILDING,
CORNER PENNSYLVANIA AVENUE AND FOUR-AND-A-HALF STREET.

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THE
African Repository.

Vol. XLV.] WASHINGTON, JANUARY, 1868.

[No. 1.

REV. DR. TRACY'S HISTORICAL DISCOURSE.*

Mr. President:

A public notice has promised "An Historical Discourse on the Rise and Progress of the Society" which now celebrates its fiftieth anniversary. The treatment of the first topic—the Rise—may, perhaps, be aided by an illustration. It shall be drawn from the practice of the ancients, mentioned by Seneca, of building altars and offering worship at the sources of rivers. Remains of such temples, evidently Grecian, are still seen at the two sources of the Jordan, and substructions, older than Grecian, at that of the Chrysorrhoeas, esteemed by the people of Damascus "better than all the waters of Israel." In both these instances, however, the water from these sources soon unites with less pretentious streams, coming from a much greater distance. But, what if there be no vast flood bursting forth at any point? What, if we find only here the bubbling fountain, at which the wild bird scarce slakes her thirst; there, the drops trickling from the face of a cliff; yonder, the superfluous moisture escaping from a bed of moss; and moisture from a thousand other places, in varied forms, all collected by the slopes and channels which the Great Creator has provided for that purpose, into one vast Father of Waters, fertilizing the plains, and bearing the commerce of half a continent? Plainly, you can erect your altar in no one place. You can worship only the Beneficent Wisdom which is everywhere, and which has so made the world that kindred good influences naturally flow together, and combine into broad streams of blessing to mankind.

So of the origin of our Society, and of our work. The sentiment out of which it grew, more or less definitely formed into specific plans, was everywhere tending to realize itself in beneficent action for the colored race. This sentiment gushed forth at many points, so that many persons have been named as the originators of our enterprise. And there is some ground

* FROM "MEMORIAL OF THE AMERICAN COLONIZATION SOCIETY."

for each of these claims, and, doubtless, for many others that might have been advanced. They were originators as truly as if there had been no others. Their relative merits cannot be settled by chronology, for the thought was often as fresh and original in the later projector as in any that had preceded him.

The earliest movement known to have any historical connection with our Society was the visit of the Rev. Samuel Hopkins, of Newport, Rhode Island, to his neighbor, the Rev. Ezra Stiles, April 7, 1773. The diary of Dr. Stiles has preserved the record. Dr. Hopkins proposed to educate two pious negro youths for the ministry, and send them to Africa as missionaries, hoping, evidently, to send more in time. He needed assistance to meet the expense. The more practical mind of Dr. Stiles suggested that the enterprise would not succeed in that form; that thirty or forty suitable persons must be sent out, and the whole conducted by a society formed for the purpose. This idea of a purely missionary settlement grew, in a few years, into a definite plan for a colony, with its agricultural, mechanical, and commercial interests. August 31, 1773, Drs. Stiles and Hopkins issued a circular, inviting contributions to their enterprise. February 7, 1774, a society of ladies in Newport had just made their first contribution, and aid had been received from several parts of Massachusetts and Connecticut. November 21, two of the young men sailed for New York, on their way to Princeton, New Jersey, to be educated under Dr. Witherspoon, president of the college. Three days later bills were drawn on London for amounts collected in aid of their enterprise in England and in Scotland. April 10, 1776, another circular was issued. They then thought their colony would be on the Gold Coast, near Annamaboe, where one of their young men had influential relatives, who were anxious for his return, as had been learned by letters from Africa confirming his own account.

The war of Independence suspended these labors, but the plan and the purpose survived it. In 1784, and again in 1787, Dr. Hopkins endeavored to induce merchants to send out a vessel with a few emigrants, to procure lands and make a beginning, and with goods, the profits of which would, of course, diminish the expense. In March, 1787, he had consultations with Dr. William Thornton, "a young man from the West Indies," who proposed to take out a company of free blacks, and found a colony in Africa. A number volunteered to go with him, but the enterprise failed for want of funds. Dr. Thornton was afterwards a member of the first Board of Managers of the American Colonization Society.

A month later Granville Sharpe and others sent the first colonists from London to Sierra Leone. This design was already

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known to Hopkins. Perhaps, too, Sharpe had heard of the plans of Hopkins, as they had been well known in England for some years; but they had no direct intercourse with each other till Hopkins wrote to Sharpe, January 15, 1789, inquiring whether, and on what terms, and with what prospects, blacks from America could join the colony. There were then "Christian Blacks," desirous to emigrate, enough to form a church; and one of them was fit to be its pastor.

Unsuccessful in this, he continued his labors. In 1791 he wished the Connecticut Emancipation Society to be incorporated, with power to act as an education and colonization society. In 1793 he preached a sermon before a kindred society at Providence, which was published with an appendix, in which he advocated almost the exact course of action afterward adopted by this Society, and urged its execution by the United States Government, the several State governments, and by voluntary societies.

Hopkins died December 20, 1803; but the influence of these labors still lived. They must have been well known to Captain Paul Cuffee, of New Bedford, and the thirty emigrants whom he took to Sierra Leone, in his own vessel, early in 1815; and in 1826 two of his "hopeful young men," Newport Gardner, aged seventy-five, and John Nubia,* aged seventy, hoping to move their brethren by their example, sailed from Boston in the brig "Vine," the eighth vessel sent out by this Society.

The next movement having any historical result was in Virginia. December 31, 1800, the Legislature, in secret session,—

"Resolved, That the Governor be requested to correspond with the President of the United States on the subject of purchasing lands without the limits of this State, whither persons obnoxious to the laws, or dangerous to the peace of society, may be removed."

The Governor, (Monroe,) in communicating this resolution to the President, stated that it was passed in consequence of a conspiracy of slaves in and around Richmond, for which the conspirators, under existing laws, might be doomed to death. It was deemed more humane, and it was hoped not less expedient, to transport such offenders beyond the limits of the State. President Jefferson favored the idea, discussed the objections to several locations, said that "Africa would offer a last and undoubted resort," and promised his assistance. The Legislature, January 16, 1802, directed a continuance of the correspondence, "for the purpose of obtaining a place without the limits of" the United States, "to which free negroes or mulattoes, and such negroes and mulattoes as may be emancipated,

* Known in Hopkins's correspondence as Salmur Nubia, and familiarly in Newport as Jack Mason.

may be sent, or choose to remove as a place of asylum," requesting the President "to prefer Africa, or any of the Spanish or Portuguese settlements in South America." This resolution differs from the former in that it does not contemplate a penal colony, and does contemplate increased facilities for emancipation, in a mode which the State did not esteem dangerous. The President corresponded with the British Government concerning Sierra Leone, and with the Portuguese concerning their possessions in South America, but without success. In 1805, January 22, a resolution was passed, instructing the Senators and requesting the Representatives from that State to endeavor to procure a suitable territory in Louisiana. No action followed, and the matter slept ten years; yet the proposition of Ann Mifflin, and the correspondence of John Lynd with Thomas Jefferson in 1811, showed that the idea was still alive and at work.

Another of these numerous origins must be noticed. In the spring of 1808 a few undergraduates of Williams College, Massachusetts, formed themselves into a society, whose object was "to effect, in the persons of its members, a mission or missions to the heathen." In about two years this society was transformed to the Theological Seminary at Andover, of which most of them had become members. Here they procured the formation of a "Society of Inquiry respecting Missions;" and there was thenceforth the chief seat of their labors. With becoming modesty, they regarded themselves as little else than mere school-boys, competent, indeed, to make inquiries, collect information, and discover wants that ought to be supplied, but needing the guidance of older and wiser men to mature judicious plans and execute them successfully. The proposal of four of them to go on a mission to the heathen in foreign lands, led directly to the formation of the American Board of Commissioners for Foreign Missions. Suggestions from these young men, or some of them, also led to the formation of the American Bible Society, and, though, in some cases less directly, several other kindred institutions, for which the state of feeling in the religious world was prepared.

Samuel J. Mills has been commonly regarded as the leader of these inquirers. With a companion he made a journey of inquiry through large parts of the new settlements in the United States, especially the south-western part. He came back with the knowledge of many wants to be supplied, and fully convinced that, to use his own words, "We must save the negroes, or the negroes will ruin us;" and that there was so much at the South of right feeling towards the negroes that something might be done towards saving them. The matter was abundantly discussed. A colony was proposed somewhere

in the vast wilderness between the Ohio and the great lakes. But one of them at length objected to that location. "Whether any of us live to see it or not," said he, "the time will come when white men will want all that region, and will have it, and our colony will be overwhelmed by them." So they concluded that the colony must be in Africa.

Mills went to New Jersey to study theology with Dr. Griffin, at Newark, and still more, as Dr. Griffin soon thought, to engage him and other leading men in that region in considering whether certain good objects could be accomplished and how. While there he originated the school for the education of pious blacks at Parsippany, some thirty miles from Princeton. It was placed under the care and patronage of the Synod of New Jersey; and thus the Presbyterian clergy of that State were brought into active connection with Mills, and his idea of saving the negro. His project of a colony north of the Ohio, or somewhere else, was well known to Dr. Alexander, of Princeton, and doubtless to others.

Among the most eminent of that clergy was the Rev. Dr. Robert Finley. No record has been found of any direct intercourse between him and Mills; and there is no reason to suspect that Mills furnished him with a plan of a society, to be formed at Washington, for colonizing free blacks in Africa. That plan seems to have developed itself in his own mind while contemplating that class of facts to which Mills was so busily calling attention; and it is certain that he had it under consideration as early as February, 1815. From about that time he was industrious in recommending it to his friends; but they, while admitting that its object was good, generally distrusted its success. After probably nearly two years of such labor, he called a public meeting at Princeton to consider the subject; but few besides the Faculties of the College and the Theological Seminary attended, and only Dr. Alexander appears to have aided him in commending it. Still he persevered, and when Congress assembled, early in December, 1816, repaired to Washington to attempt the formation of his proposed society. On his arrival, he went at once to his brother-in-law, Elias B. Caldwell. That these brothers had previously corresponded on the subject is a probable conjecture, but not a known fact. Yet the idea of colonization was not then new to Mr. Caldwell. It had already been suggested from another source.

Late in February, 1816, the Virginia secret resolutions and correspondence of 1801-05 first became known to Charles Fenton Mercer, a member of the Legislature of that State. Not being under the obligation of secrecy, he at once made them known extensively in the State, and pledged himself to renew them

at the next session of the Legislature. Being at Washington—it must have been in March or April—he made known the facts and his intentions to two friends. One was his old school-mate at Princeton, Elias B. Caldwell, who approved his object, and promised to use his influence with his Presbyterian friends in New Jersey in favor of it. The other was Francis S. Key, who would attempt a similar movement in Maryland. General Mercer redeemed his pledge. His proposed resolution passed the House of Delegates, December 14, by a vote of 132 to 14, and the Senate, December 23, with one dissenting vote. This was done without any knowledge of the plans and movements of Dr. Finley for forming a society, and, indeed, without any expectation that a society would be formed. His idea was that colonization would be carried by the State governments, under the sanction and protection of the National Government. Still, this expression of Virginia's mind rendered important and perhaps indispensable aid to the formation and success of the Society, for the action of the House of Delegates was known in Washington before General Mercer's resolution had passed the Senate, and before any public meeting was holden to form a society.

To arrange that meeting, and secure attendance upon it, cost Dr. Finley no slight labor. The goodness of the object was generally admitted; but, at the preliminary consultations, those invited and expected were generally absent. Charles Marsh, member of Congress from Vermont, noticed this disposition of almost everybody to leave this good work to others, and, as this was the only project he had ever heard of promising great good to the black race, he determined that it should not be allowed to die in that way. He decided that those who knew the plan to be a good one should attend the meetings. Of course, as all who ever knew his inexhaustible adroitness and persistency will easily understand, "a very respectable number" of them attended the first public meeting, December 21, 1816. Henry Clay, in the necessary absence of Judge Washington, was called to the chair. Elias B. Caldwell, the brother-in-law of Dr. Finley, and the school-mate and friend of General Mercer, perfectly informed of the plans and movements of both, made the leading argument in favor of forming a society. He stated that public attention had been called to the subject in New Jersey, New York, Indiana, Tennessee, Virginia, and perhaps other places. He was supported by remarks from John Randolph, of Virginia, and Robert Wright, of Maryland. A committee was appointed to prepare a constitution, and the meeting adjourned for one week.

At the adjourned meeting, December 23, the committee reported a constitution, which was adopted. Fifty gentlemen

affixed their names to it as members. The twenty-third name on the list is Samuel J. Mills. What brought him there at that time, and what he was about while there, we can only infer from other parts of his history.

January 1, 1817, the day fixed by the constitution, the Society met for the election of officers. Hon. Bushrod Washington, of Virginia, was chosen president, with twelve vice-presidents, from nine States, including Georgia, Kentucky, and Massachusetts, and one from the District of Columbia. Dr. William Thornton, whose visit to Dr. Hopkins in 1787 has already been mentioned, was a member of the Board of Managers.

Thus the Society was formed and organized, not by the labors of any one projector, or by the influence of a movement in any one part of the country, but by the union of the tendencies which, remote from each other and independent of each other, had been working towards that result for more than forty years. That the Virginia movement, or the New Jersey movement, or the New England movements, would have accomplished any thing without the union of all, some may perhaps believe, but facts have not proved. Its true origin was, in the desire of good men everywhere, to do the best thing then practicable for the black race in this country and in Africa, that desire prompting all these movements, and sustaining them when providentially united in one.

General Mercer was not present at the formation of the Society. His plan was colonization by the National and State governments; and late in life he expressed a doubt whether more good would not have been done by such action if no society had been formed, as the movement would then have had the united support of the South, which was lost by bringing northern men into the movement, and thus throwing important Southern interests "open to the public discussions and acts of a society spread through the United States, and to the interference of other counsellors and agents than their own Government." At the time, however, he made no such objection. His confidential friends took a leading part in the formation of the Society, and he himself became one of its most active and efficient supporters. In a few weeks he procured the formation of several auxiliaries in Virginia. He procured, by personal solicitation, large donations to its funds. He wrote several of its earlier reports. He rendered various services, without which it is not easy to see how the Society could ever have become active.

The first step towards planting a colony in Africa was to find and procure a location where it might be planted and prosper. For this purpose Africa must be visited, and pre-

liminary arrangements made. Samuel J. Mills offered himself for that service, was accepted, and authorized to select his companion. He selected his friend, Ebenezer Burgess, now Rev. Dr. Burgess, of Dedham, Massachusetts, the man who years before had opposed the plan for colonizing north the Ohio, because white men would want that country, and argued that the colony must be in Africa. Their letter of instructions was dated November 5, 1817. Money to repay the expense of the expedition was borrowed, and the loan repaid from funds raised by General Mercer and Rev. William Meade, afterwards Bishop Meade, of Virginia.

They sailed November 16, Mills remarking to one of his associates in these movements, as he was about to embark, "This is the most important enterprise in which I have ever been engaged." Arriving in England in December, they were courteously received by His Royal Highness the Duke of Gloucester, patron and president, and by the other officers of the African Institution. Mr. Wilberforce introduced them to Lord Bathurst, Secretary of State for the Colonies, who gave them letters to the Governor, and other officers at Sierra Leone, directing them to aid the explorers in their explorations. Having touched at the Gambia, they arrived at Sierra Leone, March 22, 1818. The Governor and other officers received them with great personal kindness, and very literally obeyed the instructions of the home Government as to furnishing facilities for inquiry, but did not conceal their unwillingness that an American colony should be established in their vicinity. The principal merchants felt the same unwillingness.

They were more cordially received by the members of the "Friendly Society," instituted among the colonists at the suggestion of Paul Cuffee, in 1811. Its president, John Kizell, who had been a slave in the West Indies and the United States, entered heartily into their plans, accompanied them on some of their explorations, and introduced them to native chiefs over whom he possessed much influence. They examined the coast as far as Sherbro, obtained promises that, on the arrival of colonists, suitable land should be furnished for their settlement, and being unable, for want of time and funds, to visit the Bassa country, Cape Palmas, Accra, and the Bight of Benin, as they desired, returned to Sierra Leone, and, May 22, embarked for England, on their homeward voyage.

When they left home, Mills was suffering from a pulmonary disease. The climate of England aggravated it; that of Africa suspended its operation, as it often does. A few days after leaving Sierra Leone it returned, aided by a severe cold; and on the 16th of June, he gently expired, and at sunset his body was committed to the ocean. Nearly thirty years ago I

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wrote: "It was fitting that the remains of such a man, whose character no monument could suitably represent, should rest where none could be attempted." Now, it has been made my duty to say that, if the Society will cause a monument to his memory to be erected in Liberia, the funds are ready to defray the expense. Liberia has recorded her debt to both explorers by uniting their names in the name of Millsburg, which, as the record states, was devised for that purpose.

Their report established the fact that territory might be procured, and a colony planted. But how was the Society to plant a colony with less than three thousand dollars in its treasury, and its receipts less than one hundred dollars a month? "A great political necessity" furnished the means.

The act of Congress of March 2, 1807, had prohibited the importation of slaves after the end of that year, and provided for punishing the importer; but the slave so imported became subject, like all other persons, to the laws of the State in which he was found. In several of the States laws were enacted and legal proceedings devised, under which it was still found profitable to import slaves, and incur the penalty, if it could not be evaded, as it often was. The first attempt to interfere with this policy of the slave-traders was made by the Legislature of Georgia. That Legislature enacted, December 19, 1817, that the Governor should take all such imported slaves out of the hands of private speculators into his own custody, and sell them at auction for the benefit of the State treasury; provided, however, that if the Colonization Society would undertake to transport them to Africa, and would pay all expenses incurred by the State, the Governor was requested to aid the Society as he might deem expedient. This was the first official movement, if not the first suggestion, for the return of re-captured slaves to Africa.

The act of Congress of April 20, 1818, increased the penalties of importation, but still left the slaves imported subject to the laws of the several States, and the work still went on.

While General Mercer was preparing the second annual report, to be presented in January, 1819, his attention was drawn to these laws, and the practice under them. The report discussed the subject, and about forty pages of its appendix were filled with documents showing the facts. In Congress General Mercer procured the drafting of a bill to remedy the evil, which passed both Houses, and was approved by the President, (Monroe,) March 3, 1819. By this act all slaves illegally imported or taken at sea were to be kept in the custody of the United States Government till removed beyond the limits of the United States, and the President was to appoint an agent or agents on the coast of Africa to receive them, and the sum

of one hundred thousand dollars was appropriated to meet the expense.

About six weeks after this act was passed, the Hon. W. H. Crawford, of Georgia, Secretary of the Treasury, found, in a Georgia newspaper, an advertisement of illegally imported slaves, to be sold at auction under the State law of 1817. He immediately informed the Society, and the Rev. William Meade was sent to Georgia as its agent, to receive them in behalf of the Society. Litigation with Spanish claimants prevented immediate success; but some years afterwards they were delivered to the Society, and sent to Africa. There were then about fifty thousand dollars in the State treasury as the proceeds of such sales. This the Society hoped to obtain, but there was no law authorizing the Governor to pay it over, and it was not done.

President Monroe, as appears by his message of December 17, 1819, understood the law of March 3 to mean that a suitable residence must be provided on the coast of Africa for the agents and those intrusted to their care. For this purpose he determined to send a ship to the coast with two agents, and the necessary men and means to procure a place and make it habitable.

Evidently this work of the Government and the enterprise of the Society might best be prosecuted by their united action in establishing one settlement, where the agents of both should reside, and to which emigrants and re-captured slaves should be sent. The Government appointed the Rev. Samuel Bacon, already in the service of the Society, as its agent, with whom Mr. John P. Bankson was afterwards associated. The Society appointed Dr. Samuel A. Crozer its sole agent. The Government chartered the ship "Elizabeth," of three hundred tons, and "agreed to receive on board such free blacks, recommended by the Society, as might be required for the purposes of the agency." Dr. Crozer took out goods and stores for the purchase of land and the use of the emigrants. The emigrants were all considered as attached to this joint agency of the Government, and were to be entirely subjected to its control till regularly discharged. They were to erect cottages for at least three hundred re-captured Africans, and cultivate land for their own subsistence. For the expenses of the expedition the Government placed more than thirty thousand dollars in the hands of Mr. Bacon, and sent a ship-of-war to co-operate. Thus provided, the "Elizabeth" sailed from New York, February 6, 1820, with eighty-eight emigrants from Virginia, Maryland, Pennsylvania, and New York.

And in this co-operation, to which the Government found itself forced by its own necessities, the Society first found the

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power to go forward and accomplish its work. And if the ancients were right in considering the immense fountain which bursts forth by the side of a streamlet, and transforms it into a river, the true source of the river, to be honored by altars and worship, with equal propriety may your monuments distinguish this point in the stream of your history.

President Monroe appears to have been a constant friend of colonization ever since 1801, when, as Governor of Virginia, he corresponded with Jefferson on the subject. He gave an attentive ear to the annual reports of the Society, showing the condition of the slave-trade, and the need of action for its suppression. His known sentiments encouraged General Mercer to prepare and procure the enactment of the law of 1819. His interpretation and execution of that law furnished the means by which the work was begun. And the then youthful and ardent friend, whose presence forbids fit eulogy now, was right when he first suggested that the metropolis of the nascent State should, by its name, commemorate his merits.

The first emigrants were to erect houses for three hundred re-captured slaves. The whole number of such, for whom the Government has found it necessary to provide through the Society, has been five thousand seven hundred and twenty-two. The resident agency of the United States for re-captured Africans continued, though occasionally vacant, till the declaration of Liberian independence. All this could not have been done, and well done, without a colony large and strong enough to live by its own vitality; and, therefore, the substantial success of our enterprise was a national necessity.

Such, as we have seen, were the forces which caused this Society to be formed; such the process of its formation; such the national need of its aid, which procured for it the means of successful activity. Having seen these, let us pass rapidly over events, the exciting and tragic interest of which have caused them to be abundantly recorded elsewhere—the arrival of the “Elizabeth” at Sierra Leone; the cordial reception of the emigrants by Kizell, at Campelar, his own place on Sherbro island; the discouraging attempts to purchase land for a permanent settlement defeated—not by the treachery of Kizell, for he was no traitor—but by secret influences from those at Sierra Leone, who wished the colony all success, but at a much greater distance from themselves; the hardships, sickness, and deaths heroically endured; the removal from Campelar to Fourah Bay; the purchase of Cape Mesurado by Captain Stockton and Dr. Ayres, at the risk of their lives; the arrival of the colonists, and their lodgment on an island, January 7, 1822; the occupation of the Cape, April 25; the return of the agents, and the proposal that the emigrants also should return, and the

enterprise be abandoned; the heroic reply of Elijah Johnson, "No; I have been two years searching for a home in Africa, and I have found it, and I shall stay here;" the heroic determination of the others to remain with him; his appointment as sole agent; the troubles and dangers from the first, and then and afterwards from a host of native kings, who regretted the sale of the Cape, and determined to expel or exterminate the colony, lest it should interfere with the slave-trade; the offer of a force of marines from a British man-of-war if Johnson would only cede a few feet of ground on which to erect a British flag; his prompt reply, "We want no flag-staff put up here that will cost more to get it down again than it will to whip the natives;" the arrival of Ashmun, and his assumption of the agency, August 9, 1822; his energetic labors, both diplomatic and military, for the protection of the colony; the assault on the settlement, on the morning of November 11, by about eight hundred natives, and their repulse by the thirty-five colonists capable of bearing arms; the second assault, by perhaps twice their former number, December 2, and their final defeat. Passing by all these, let us examine a crisis in the affairs of the colony, involving and elucidating a principle, and itself needing elucidation.

[To be concluded in the February number.]

From the Spirit of Missions.

A FAITHFUL SERVANT OF THE LORD.

REV. AND DEAR BROTHER: You have received the intelligence of the death of the Rev. Thomas Toomey, July 11, in the Episcopal Hospital, Cape Palmas.

My heart prompts a tribute to the faithfulness of this servant of our Lord.

Mr. Toomey, as you are aware, a native of Ireland, went out to Africa as a cabin-boy. The crew of the ship to which he belonged were murdered by the natives of the Plabo tribe, in which we have a missionary station, at a point thirty-five miles below Cape Palmas. The boy Toomey owed the preservation of his life to his having had the presence of mind to hide among some wood in the hold of the ship while the natives and crew were engaged in their murderous fight. This over, the former were so engrossed in the plunder of the vessel that the boy was forgotten until they went on shore. Some Liberian traders found there interceded for the lad, and he was delivered into their hands. He was brought by some friendly natives to Cavalla, where he was gladly received.

Employed at first as a laborer, he soon manifested such a

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fondness for books that he was soon placed under a system of instruction. A sense of religion was early developed under religious privileges at Cavalla, and he was shortly confirmed. He was successively qualified for and employed as printer and teacher. He then became a candidate for the ministry, and diligently pursued a regular course of study except the languages. At the proper time he was ordained deacon, and afterwards priest.

Mr. Toomey was earnest in his Christian character, a successful student, and zealous minister and missionary, waxing stronger and stronger to his life's end. He was a *lively member* of our Convention, a constant and devoted attendant at the district missionary meetings, and delighted in missionary tours, "preaching among the Gentiles the unsearchable riches of Christ."

When, last year, by my absence, and the subsequent withdrawal of Rev. Messrs. Duerr and Hartley from the mission, he was left the only presbyter of the mission at Cape Palmas, he seemed to rise to the spirit and duties of his position; he labored on to and beyond his utmost strength, supervising all, animating all, until called to his exceeding great reward.

JOHN PAYNE.

SOCIAL LIFE OF THE NATIVES OF WESTERN AFRICA.

BY THE REV. J. G. AUER.

POLYGAMY.—Two of the greatest social evils are *polygamy* and *slavery*. Family life, in its perversions, is the basis of both, and *selfishness* ("lust of the flesh, lust of the eye, and the pride of life") is the principle. A man takes as many wives as he can buy; (usually with cattle;) they support themselves and him too; therefore the women prefer a husband with many wives. The price of a girl is about forty dollars. They are early betrothed, (or sold,) sometimes before they are weaned. It is a mere bargain between the father and the future husband, who may be twenty or seventy years old. He waits till the girl is grown up, and then there is some sort of marriage festivity, and often religious ceremonies. If the wife does not please, she is returned to her family, and half the "dowry" re-paid by them; if she wishes to separate, she simply re-pays the dowry and goes. In democratic Africa adultery is only punished by a fine; in despotic Ashantee the laws are stricter, and in Dahomey it brings life-long slavery or instant death.

The early betrothals keep young men without wives for a longer or shorter time. They also are a great obstacle in female education. Educated and baptized girls would be

dragged into heathenism again if left to the despotic will of a heathen man. The missionary, therefore, has to select those that are still free, or redeem them by paying the dowry.

FAMILY LIFE.—Children are regarded as a blessing by both parents. They increase the importance and (if they are daughters) wealth of the father; and they are a source of comfort, help, pride, and authority to the mother. A childless woman has to work hard, has no comfort, and is entirely alone and neglected when old and weak. Children cleave to their mother more than to their father; and a full brother or sister is called "my mother's child." The rules and religious duties prescribed for women and their infants are similar (often like) to those in the law of Moses. A mother is respected, and exempted from hard work till her child is weaned, (when it is two years old.) Many infants are murdered by the exposure and rough treatment they are subjected to. Our Greboes treat them to a good dose of red pepper the first thing, "to clear their throat," but it often causes inflammation and death. Cripples and sickly children have little chance for life. The father sees and names the child when it is a week old, usually performing some religious ceremony. The cradle of infants is their mother's back, where (on the Gold Coast) they sit on a cushion, secured by a piece of cloth; which cushion is worn from girlhood, and regarded as rather "becoming." Grebo women carry their offspring in a sort of a saddle, like a haversack. Toys are scarce in Africa. Ashantee girls carry a horrid wooden baby on their little backs; boys play with monkeys. As soon as possible they are employed in house or farm, helping their mothers in carrying home fruit, water, and wood. Little boys often carry their father's gun, bag and all, while the old gentleman takes it easy.

When the *head* of any family (or of the tribe) dies, his brother, or *sister's son*, is the lawful heir. He usually takes the official position of the deceased, and inherits all his wives, children, slaves, and general property. That's the reason why you do not find orphans and widows in heathen Africa. This *head* of a family is responsible for all belonging to it, men and women, free or bond—paying their debts and fines, and making good every mischief they may run into. On the other hand, he can command all their time and service. Men and women work for him, and he divides the "spoil." He gives his young men who have served well a gun, a house, a wife; but he is still their "father," whether they are older or younger than himself. A troublesome fellow is sometimes simply sold or pawned, and thus got rid of. In Ashantee and Dahomey a man pays his debts rather by giving away some of his "cou-

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sins" than other property. Funerals and law-suits cost a great deal, because all the powder, cloth, etc., used, and all the provisions consumed by the crowd, must be paid by the family concerned, who are entirely at the mercy of visitors, and thus often reduced to beggary or slavery. This "patriarchal family system," in connection with polygamy, destroys all individuality, self-consciousness, and liberty. Industry and enterprise is held down by the law of communion; the sense of right and justice is swallowed up by mere family interest. Polygamy creates dissension and strife within the family, and this petty spirit of clanship divides towns and tribes, brings discord and war, and national growth and social improvements are impossible.

SLAVERY.—There are two kinds of slavery. They may be styled *domestic* and *foreign*. The latter comprises captives from other tribes; the former, those bought from the same tribe, or born in "the house." The captive slaves, not speaking the language of their masters, are badly off, and cruel treatment (they are stubborn) drives them often into madness or suicide. To give one instance: A fine, strong man from Bornu, with eagle nose and eyes, who had possessed many horses and much cattle, was taken captive by Mohammedan thieves, and sold in Ashantee. He disdained doing menial work, did not understand but a few words of the language, was beaten and cut, left without food or clothing or shelter until his limbs were literally rotting, and he perished miserably. His manly countenance, full of spirit and pride, had sunk to that of an idiot. This explains why so many "imported slaves" are said to have had the appearance of "idiots and monkeys." Think how they were hunted down at home, chained together like dogs, dragged to the sea-shore, packed in dungeons till the arrival of a ship, then crowded into the "hold," often chained to the dead and dying, treated and beaten worse than beasts; and is it strange that they should be crippled and mad when again exposed to the market?

The domestic slaves in Africa, perhaps from the same town, feel quite easy and at home, intermarry with their master's family, acquire property, and in some cases are richer and better men than their masters. They have, however, to bear the brunt of every danger, trouble, or shame, and their very life is not safe.

Africans would seldom make raids on other tribes or towns for the sake of obtaining slaves, although they enslave the captives when there is war, but the Mohammedans from the interior, and Arab traders from the north and east (more than foreign slave merchants) incite the tribes to that cruel

warfare, and do as much as they can to depopulate and ruin the country.

PAWNING.—The system of pawning is as bad as or worse than slavery. A man is pawned for a debt, and has to work harder than a slave, because, if he dies, the debtor must replace him by another. There is also little hope of release, for the debt not only remains the same, but increases at the rate of twenty to fifty per cent. The Africans demand an enormous interest on capital, and are sharp and shrewd in driving a good bargain, having the victim usually entirely at their mercy, because no one sells or borrows except in case of necessity. They ask ten times the value of their produce, (on the coast,) and like to get good wages for as little service as possible. Woe to the man, white or black, who shows he has money or money's worth, and tells them how much he needs of this or that. They take all possible advantage of him, or keep back both their goods and services.

THE NILE AND ITS SOURCES.

Great geographical problems have been solved in our day. Some of us, whose hair is turned gray, who can say, "I once was young and now am old," can remember the time when the course of the Niger was the great mystery. People knew whereabouts the source of one of its great branches, the Quorra, was to be found, but where it entered the sea they knew not. Well, that question was settled by the Landers between thirty and forty years ago. Now we know that the Niger is formed of two great branches, the Quorra from the northwest, and the Tshadda from the east, and that these, uniting at a point about three hundred miles from the sea, form the Niger, which enters the ocean in the Bight of Benin, and along the banks of which we have now our missionary stations.

Well, the next question was the source of the Nile, and this is a very old question, older than the Christian era. Kings and princes have sought to find it out, and yet it has remained a mystery until within these few years.

People could not forget the Nile, for every year it forced itself on their attention. Every year it had its flood, and that in the months of July and August, when European streams are at the lowest by reason of the summer heat. But for this provision Egypt would be a desert. The productiveness of the land depends on the annual inundation of the river, and if this failed, Egypt could yield no support to its people. Yet year by year the waters came down, no one knew whence. They

came through the midst of sandy deserts, where they lost much by evaporation, and gained nothing by the contributions of tributary streams, not even of a brook, and that throughout a course of one thousand five hundred miles. Yet still the inundation came, a blessing to Egypt, never failing, flooding even in the driest season; and under its fertilizing influences the land has yielded its grain harvests with a wonderful productiveness.

But the more important and singular the results the more interesting became the question—Whence comes the Nile? Where are its sources, and what causes its annual rising?

It is very singular how the discovery was made. The Church Missionary Society sent out some missionaries to East Africa, a new and untried field of labor. The spot selected was on the main land, opposite the island of Mombas. Here they fixed their headquarters, and, in order to acquaint themselves with the native tribes, and the prospects of usefulness which lay before them, they took journeys into the interior. On one of those explorations they discovered a snow-mountain, the Kilimanjaro. We published an account of this in one of the Society's periodicals, the *Intelligencer*, but the scientific men of England refused to believe the statement, and turned it into ridicule. The missionaries, however, not only persisted in their testimony, but after a time added to it the discovery of a second snow-mountain, the Kenia. Much discussion arose as to the existence of these mountains. However, after a time, other persons having seen them besides the missionaries, and their statements being thus confirmed, people could no longer be incredulous.

But our missionaries had something further to communicate. They informed us that the natives reported the existence of a great inland sea, and they sent home maps framed after the reports which they had received. At length the Royal Geographical Society determined to send out an expedition for the exploration of the new country, and accordingly two great lakes were discovered, the Tanganyika, and a much larger one, northwest of the Tanganyika, which was called by Captain Speke the Victoria Nyanza.

As, however, the discoverers only touched the southern portion of this sea, a second expedition was sent out, which, reaching it from the south, penetrated through the countries lying along its western shore, and succeeded, after great hardships, in reaching (July, 1862) the northern projection of the lake, a little north of the equator, from whence they found a great stream of water flowing, and this they concluded to be the Nile.

They were not able, however, to trace the river along its

course. They had been obliged to diverge from it just at the point where, on leaving the lake, it turned westward, and did not rejoin it for a considerable distance. Now, the natives stated that, during this westerly course, it fell into another large lake, which came from the south, and that the river, immediately on entering it, left it again by its northern extremity, and continued its course northwards.

Mr. (now Sir Samuel) Baker, who had come up from Cairo to meet and relieve Captains Speke and Grant as they emerged from the savage countries through which they had to pass, set out in search of this new lake. After great difficulties and trials, they at length sighted the lake, in March, 1864. "There, like a sea of quicksilver, lay, far beneath, the great expanse of water, a boundless sea-horizon on the south and southwest, glittering in the noon-day sun, while on the west, at fifty or sixty miles distance, blue mountains rose from the bosom of the lake to a height of about seven thousand feet above its level."

They also saw the river flowing out of the northern extremity of the lake, and as the first lake had been called Victoria Nyanza, so this was called Albert Nyanza.

This second lake is a vast depression, far below the general level of the country, bounded on the west and southwest by great ranges of mountains, from five to seven thousand feet above the lake level. The first lake, at a higher level, is the first reservoir; then comes the second lake, with an additional provision; and these great reservoirs are the feeders of the Nile.

In these equatorial countries there are heavy rain-falls, commencing in April, and by these the volume of the Nile is raised to such an extent, that in July and August Lower Egypt is inundated.

Let us admire the providential arrangement of our God, how an elevated land, lying thirty degrees south of Egypt, collects the waters which are designed to fertilize that narrow strip of low-land, and sends them down with unfailing regularity to produce those grain harvests, which, by the Mediterranean sea, lying close at hand, may be distributed to other countries as they stand in need of them.

Here, then, are new countries, not desert lands, but populous. New races are laid open to us which claim our attention and commiseration.—*Missionary Gleaner*.

From the Journal of Commerce.

THE BRITISH IN AFRICA.

That the British have long since fixed their eye on Africa, and are pushing their way to the possession of that entire

continent, or as much of it as they can buy or otherwise appropriate, there is not the shadow of a doubt.

They hold the Cape of Good Hope, the Colony of Natal, the Colony of the Gambia, and of Sierra Leone, the Sherbro Islands, extending nearly to the Gallinas River, on the Liberian line; they hold Cape Coast Castle, the Bonny River and adjacent country, the Cameroons, the Lagos, and the mouth of the Niger River. Nor is this all of their African aggressions. They have for some time past been smiling at Liberia, with one foot on the northwestern boundary, disputing the right of Liberia to that portion of the territory, on the ground of non-purchase, while at the same time there is unmistakable evidence of the fact of a purchase of the said portion of territory by the Liberian Government from its former native possessors. But seemingly eager to take advantage of the ignorance of the natives, they at the same time profess cordiality and friendship toward the Government of Liberia. The British traders incite the natives to insubordination, and create in their minds distrust, by telling them that Liberia is poor while England is rich, and can give them better prices for their products. By this means English traders hope to create permanent dissatisfaction between the natives residing in this territory and the Liberian Government, so that, by offerings of rum, tobacco, gunpowder, &c., they may get a claim upon the native country, the English being well aware that the natives do not know the value of a contract and its consequent binding force. Of this fact they seem ready to take advantage, conscious that this portion of territory possesses a high commercial value. The climate is more healthy, and not subject to epidemics with which other parts are more or less visited. Another advantage is the easy manner of obtaining raw material with which her manufactures must be supplied, in exchange for the most inferior articles at a doubled rate, and which find an easy market.

England also possesses an extensive knowledge of the geological and mineralogical value of the African territory. She has a number of scientific men distributed throughout the country, who alone have obtained the information of its untold wealth, and by degrees are opening the country, throughout its entire boundary, to the wealthy trade associations and perhaps to the government. Another advantage is the peaceful character of the natives in the portion of country claimed by the English, who prefer to trade rather than engage more largely in agricultural pursuits, thus furnishing a greater field for carrying out the designs of the government, in securing this disputed territory, which, in all probability, is the natural highway to the interior of Ethiopia. The country is known

as "The Great Valley Pass," being less mountainous than other portions, abounding in rivers, and for over five hundred miles possesses especial advantages for travel. Iron in great abundance is found here. The ore furnishes from sixty to seventy per cent. of pure metal, with millions of tons lying above ground, and all that is necessary is the discovery of coal to put it to immediate use in building railroads, whereby the immense resources of the interior may be brought out. It is not known that any of these scientific gentlemen have discovered coal mines; if they have, it is alone known to the English government. The benefits they mean to secure to themselves, if coal is discovered, they may thus dispense with the large number of ships now engaged in transporting coal to furnish the regularly monthly and bi-monthly mail line of steamers from England to the coast of Africa, as well as to furnish the French line of steamers to Africa, also the steam war vessels protecting the commerce of England and France. The Spanish government have a number of steamers on the coast as well as other nations. The number of sailing vessels would also be replaced by steamers, thus bringing New York and Liberia within eighteen or twenty days' sail via West Indies and Western Islands.

L. L. L.

LIBERIA EPISCOPAL MISSION.

Bishop Payne sailed for Africa by way of England on the 5th of September, accompanied by Mrs. Payne and Miss Mary E. Savery, a newly appointed missionary teacher. The year's sojourn in this country proved, with the blessing of God, quite effectual in restoring the enfeebled health of the Bishop and Mrs. Payne, so that they are able to return to their work with renewed strength. While in this country he was occupied in translating into the Grebo language, spoken at Cape Palmas, the Prayer-book and parts of the New Testament, and also in presenting in the churches the claims of the African Mission.

Mention was made in the last Annual Report of the feeble health of Mr. and Mrs. Hartley. They have since found it necessary to return to this country, Mrs. Hartley's health being so prostrated that, for some time after her arrival, her life was almost despaired of. Both are much improved in health, but their connection with the mission, we regret to say, has ceased for the present.

The following appointments have been made, viz: Miss Julia DeB. Gregg, Mr. R. G. Ware, Miss Mary E. Savery.

The following appointments have also been made of Liberian Missionaries upon their nominations to the Foreign Committee by the Liberian Committee of Philadelphia, said Com-

mittee being responsible for their support, viz: Rev. G. W. Gibson, Rev. Alexander Crummell, Rev. A. F. Russell.

The protracted care of the Orphan Asylum, in addition to her heavy bereavement, though nobly borne for a time, proved at length too much for Mrs. Hoffman, and her strength gave way under it, and she was obliged to seek relief abroad, and is now in England under medical treatment.

The Committee are pained to report the death of another faithful and devoted missionary, the Rev. Thomas Toomey, who was called to his reward on the 11th of July. He was a native of Ireland, and, when a boy, was providentially rescued from a plundered ship. He was reared and educated in our African mission, and became a very efficient and self-denying missionary. The last year of his life, owing to the feeble force of laborers, was one of incessant and arduous toil, in going from station to station, and in cheering the native catechists and teachers in their work.

The past year has been marked with more than usual religious interest in several of the more important stations. But a few months since a report was received from Mr. Toomey of a Convocation held at Rocktown, the exercises of which were prolonged until midnight, without weariness or abatement of interest. Miss Gregg has taken Mrs. Hoffman's place at the Orphan Asylum, and is addressing herself with energy and efficiency to her work.

Miss Margaretta Scott has had the entire charge of the mission school at Cavalla during the Bishop's absence in this country. The following words from her own pen breathe the spirit of the true missionary. After speaking of the religious interest at the station, she says: "Do not let the Church get discouraged about Africa. Indeed it never had greater reason to be encouraged than now. Left almost without foreign laborers, the native Christians show that they have the root of the matter in them. They show by their present course that the Gospel is so firmly planted here, that, were even all the white missionaries withdrawn, they would stand alone in the strength of the Lord." But the greatness of the work yet to be done is almost overwhelming to these faithful laborers. The same devoted woman says: "If Christians at home could but realize the terrible degradation of the heathen, they would arouse themselves and rush to the field. When I look around upon the country teeming with perishing souls, my heart aches that I cannot do more; but, even now, the days often run into nights and much has to go undone."

The Rev. S. D. Ferguson, at Cape Palmas, and Rev. Samuel Seton, at Cavalla, and all the other missionaries, catechists, and teachers are laboring faithfully in their respective stations.

The Rev. J. K. Wilcox, at Bassa, reports large and attentive congregations, and increasing interest. His people are suffering for the want of a church, and, although they are very poor, they pledge themselves to furnish the lot, and have subscribed a thousand dollars towards the building. He asks for help to erect a plain and comfortable church in this growing and important commercial town of Liberia.

The reports from Mesurado county are very encouraging.

Monrovia, Caldwell, Clay-Ashland, and Crozerville, are the chief points of operation, while connected with these are numerous out-stations, in which the Gospel is preached by the Liberian missionaries. Two of these have recently been opened in New Georgia and Virginia by the Rev. Mr. Crummell.

The following is from a recent report of the Standing Committee in Mesurado county: "The Committee are thankful to report five candidates for orders, two of whom hope for ordination on the arrival of Bishop Payne. The membership of the Church in this county has increased twenty per cent. during the year, and we have good reason to hope, from present indications, that a glorious ingathering of souls is at hand. There are now forty-six candidates waiting for confirmation.

The Rev. Mr. Auer having been released from the charge of the Mission House in Philadelphia, is about to return to Africa, and will give his special attention to the training of native ministers and teachers. The Committee are more and more confirmed in their judgment of the wisdom and importance of giving especial attention to this branch of the work, to which Divine Providence so distinctly points. In order, however, to raise up a faithful and efficient native ministry, which is the great hope in the evangelization of Africa, there must be years of careful and thorough training, and the opportunities for such training must be provided. The Committee are desirous, therefore, as soon as the means can be obtained, of establishing a permanent school for this purpose in Africa, under the charge of the Rev. Mr. Auer, whose missionary experience and ardent devotion to the African mission render him well fitted for the work. It will require about ten thousand dollars to carry out this enterprise on the proposed plan.—*Annual Report, 1867.*

From the African (London) Times.

PROGRESS OF LIBERIA.

Every true friend of Africa and its peoples must feel a deep interest in Liberia. The first independent civilized African State on the West Coast, she occupies a position of great

honor and usefulness. With institutions framed on the model of those of the United States of America, she stands out boldly before the world, asserting and proving that there is no lack of natural ability in the civilized African to work the machinery of free institutions. Her President, her judges, her learned professors, are Christian Africans; no white man holds any political position in the country; the nation is essentially negro, and is so far from feeling any need of European or American aid in carrying on the various departments of her Government, that she does more than discourage, she prohibits the permanent settlement of white men within her borders. They may come there for purposes of trade, but they are not permitted to acquire landed property; African she is, and exclusively African she is determined to remain. The enemies and libellers of the African race not unfrequently point to Liberia with contempt and ridicule, because she has not obtained in infancy the development of manhood; because, having no capital but what has been created by the industry of her own people, she is not able to undertake those works of civilization which are so much needed for the rapid development of her great natural resources; because, amid the abundant elements of wealth existing in her rich tropical fertility, and with her capability of producing so many objects that Europe requires and is compelled to seek even at the opposite side of the world, her Government is poor, and her revenue insufficient, without constant patriotic self-denial on the part of her principal citizens, for the support of those establishments indispensable to a free Christian State, which includes within her borders a native heathen population more than twenty times exceeding in number the civilized population of which the State really consists.

It must be especially borne in mind that no comparison between Liberia and an English colony would be fair. An English colony, however small the number of emigrants and their descendants may be, is constantly and from its very birth receiving assistance from realized British capital. But the African emigrants from the United States to Liberia have not had any such resources at their back. They or their fathers have been slaves; and their only means of reaching Liberia was by the gift of a free passage, with six months' free support after arrival, by the Colonization Society, which founded this refuge for emancipated slaves on the West Coast of Africa. There have been no African Croesuses to help to build up this African Republic; the wealth, whatever it may be, within her is only the surplus of what her own people have created, over and above what they required for their own support. The

progress thus made must necessarily be slow in comparison with that of an English colony anywhere, although it may be, as it has been in reality, rapid when viewed only in connection with the elements available for promoting it. But we hope and believe that the time is now approaching when that progress will be greatly stimulated. Liberia, formed of American Africans, strongly imbued with the republican principles so extreme in the American people, is not likely to attract any new elements of wealth and population from any other country than that from which its present civilized population has been derived.

Ardently desiring as we do to see a rapid advance in Liberia, we rejoiced when we foresaw, as an inevitable consequence of the civil war in the United States, an increased emigration of emancipated Africans from those States to Liberia. The Colonization Society, who sent a ship-load of emigrants in November last, and another in May, will dispatch their ship again in November next with a further addition of some 300 for the African Republic. From the published statements of the Society we have reason to believe that 4,000 or 5,000 emigrants might have been sent to Liberia during the present year, had the Society been in possession of the requisite funds. We must express our hope that the Colonization Society will be able to obtain all the money it may require to realize the spontaneous desires of late American slaves to become Liberian citizens. It is only by a large increase in her civilized industrial population that Liberia can make rapid progress in production and wealth. She is limited to this source of increase by the elements of which she is composed, by the nature of her institutions, and the strong peculiarities of her people; and all who are desirous of seeing the West Coast countries and their peoples emerge from their barbarism and degradation and come within the sphere of Christian civilizing influences, should assist the Colonization Society of the United States in conveying emigrants to Liberia. We had hoped that before 1870 her civilized population would there be increased to at least 50,000. She could, with the assistance rendered by the Society for six months after the arrival of the emigrants in Liberia, have very well established the requisite number, or even a greater number, within her borders before that period, could they have been sent to her; and such an addition to her civilized laborers on her coasts and the rich lands of her navigable rivers would, we are convinced, soon give to the carping libellers of the African race new and forcible evidence of the just claim of the African to the rights and sympathies of a common brotherhood with the hitherto more favored European.

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LIBERIA COLLEGE.

We commend the following communication from Prof. Martin H. Freeman, Professor in this Institution, but now in this country on a visit, to the favorable consideration of the friends of Africa:

On the 10th of March, 1850, the Legislature of Massachusetts passed and approved an act incorporating Simon Greenleaf, George W. Briggs, Joel Giles, their associates and successors, with power to hold real and personal estate to the value of \$100,000, the income to be expended in promoting Collegiate education in Liberia. An act of the Liberian Legislature, passed and approved December 24, 1851, granted a suitable charter, incorporated the Trustees with the necessary powers, and donated lands for the site of the College. A succession of unavoidable delays, growing out of the incipient state of the Government, and the press of other matters deemed of more importance to the integrity and perpetuity of the young Republic, prevented the completion of the work until the year 1862, when a competent Faculty having been appointed, and a suitable building, 70 feet long by 45 wide, of brick, and three stories in height, erected, Liberia College was formally inaugurated on the 23d of January, 1862. There are now nine students, equally representing the Senior, Sophomore, and Freshman Classes, in the College proper, and a Preparatory Department, numbering over twenty pupils, under the charge of our first and only "Alumnus" of last year. It is a pleasing indication of the present progress and future prosperity of Liberia, that a College has been founded within her borders thus early in her history; for not only is it in accordance with the course adopted by the early settlers of this country, and adapted to the needs of all new countries whose resources are to be developed, but there are especial reasons requiring the existence of such an Institution in Liberia. It has been said that "God sifted three kingdoms for the wheat with which He planted the colonies of New England." And it may be added, with equal truth, that each of these kingdoms was the outgrowth of centuries of freedom, culture, and Christianity. But the Negro State of Liberia was founded, and is building up by a people not two generations from chattel slavery, and scarce two hundred years from ancestral barbarism; and has incorporated, as a part of her population, more than ten thousand aboriginal Africans, and controls and influences, to some extent, full two hundred thousand more. It thus becomes doubly necessary that Liberia should have the means of mental and moral culture, in order to give intellectual vigor and intelligent Christianity to her people, and enable

them to civilize, elevate, and Christianize the rude heathen around them. Then, again, this fact seems to be demonstrated that the mission-work in Africa can best be done by the African himself. But to do this successfully, the African must be educated, not only in religion and morality, but in science, languages, and literature.

To promote these desirable ends, Liberia College has been founded and sustained thus far by the bequests and donations of Christian philanthropy. But the work, though begun, is not completed. Contributions to the "Permanent Fund" of the Institution are needed, as at least one Professorship is not yet endowed. Philosophical and chemical apparatus are especially wanted, to give greater interest and efficiency to instruction in the higher mathematics and the natural sciences. The latest and best improved text-books in the above-named branches are also greatly needed.

Out of the depths of the abyss of heathen barbarism, where she has lain despised and neglected for centuries, Africa calls for aid; not the Macedonian cry, "Come over and help us," but send over of your means, and thus assist her in training up her own sable sons and daughters to do that work which white missionaries are physically unfitted to perform.

Anglo-Saxon Christian and Philanthropist, standing on the apex of centuries of civilization and Christianity, shall Africa call in vain?

F.

SAFETY OF DR. LIVINGSTONE.

It will carry gladness to many hearts to know that the devotee of geographical science, Dr. Livingstone, was not murdered in the wilds of Africa some months ago, as was circumstantially reported. Positive information has been received in London that he was well in April last, and continuing his explorations several hundred miles from the African sea-board. When the announcement was made that he had perished during an attack upon him by the natives, the civilized world deplored his fate as a calamity to the scientific world, and it was apprehended that the curiosity of mankind to learn something of the unexplored interior of Africa might be postponed for an indefinite period. Under Dr. Livingstone's persevering explorations, it is possible that great additions may now be made to the information that he has already imparted to the public. Had the fate of Mungo Park been his, we might have been deprived of information that will have much to do with the elevation of Africa from the almost Cimmerian darkness that envelopes her morally and physically.

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* From the New York Observer.

REMARKABLE SUCCESS.

That man of faith and prayer, Samuel J. Mills, was one of the principal founders of the American Board of Commissioners for Foreign Missions and of the American Bible Society, and of the American Colonization Society. In the last enterprise he finished his earthly course, and was buried in the ocean, like Adoniram Judson, who had clasped hands in prayer with him at Andover Theological Seminary, and shared in counsels for the salvation of the world. How remarkable has been the success of the three great Societies, in whose welfare the heart of Samuel J. Mills was so deeply interested. The missionaries of the first have preached the Gospel in lands Mohammedan and Heathen. The Bibles of the second have been printed by millions in English and in other languages. The Memorial volume of the third—the American Colonization Society—has been ably prepared by Rev. Joseph Tracy, D. D., and it quotes the language of Mills when about to embark for Africa, in 1817: "*This is the most important enterprise in which I have ever been engaged.*" Fifty years have passed, and the Republic of Liberia, with schools, College, and fifty churches, has opened a door of access for Christianity into the heart of Africa. "There stands the Republic of Liberia to-day, free, independent and prosperous. All nations recognise and salute her flag. She needs no governmental protection from any other land. All that she asks of us is this, send us people—industrious, moral, intelligent. If they have not the means themselves, aid them to establish themselves on these shores. We will give them land, if for a few months you will only assist them in their preparation to become self-supporting citizens."

What remarkable success has attended the colonization of a few thousands of emancipated Africans. There stands Liberia, with six hundred miles of coast, "snatched from the abominations of the slave trade, her thriving towns and villages, her spacious streets and fine houses, her happy homes with their varied delights, her churches with their Sabbath schools and their solemn and delightful services." Well may we exclaim "What hath God wrought!"

Four millions of freedmen are now accessible. On every hand schools are established. The same impulses which lead the Anglo-Saxon race to emigrate to Kansas, Colorado, Nevada, California and Alaska, will lead enterprising and pious men of the African race to seek homes in Liberia, and Yoruba, and other portions of Africa. The Colonization Society will be remembered, we hope, in the Christmas and New Year's gifts of the benevolent.

From Baltimore, the "Golconda" has recently sailed, touch-

ing at Charleston, and is now on the ocean with 312 emigrants, accompanied by the veteran Secretary, R. R. Gurley, (whose name will never be forgotten in Liberia,) and two colored ministers.

Let the success which has attended past efforts encourage us to attempt still larger and nobler plans for the continent of Africa. Let the American Colonization Society and the State auxiliaries be remembered in prayers and alms. Let each church and each Sabbath school aid a work which God has blessed with such remarkable success. T.

For the African Repository.

FREEMAN CLARK, ESQ.

A tried, intelligent, life-long friend of the Colonization cause has gone home to his reward, of whom some slight notice seems befitting these pages. **FREEMAN CLARK, ESQ.**, of Bath, Maine, for some years past Treasurer of the Maine Colonization Society, and a Vice-President of the Parent Society at Washington, was born in Conway, Mass., May 23, 1795. He came, while yet a lad, to Bath, and resided here until his death. He was for many years extensively engaged in commerce, in which his energy, perseverance, and sound judgment ensured for him large success. He was very highly respected in the community for his perfect integrity, his sagacity, his constant benevolence and Christian zeal. Early in life he publicly professed Jesus as his hope, and for many years his daily conversation, his abundant charities, and his growing knowledge of the things of God, attested that his faith was sincere.

On the death of his father-in-law, Jonathan Hyde, Esq., in 1850, he succeeded him as Treasurer of the Bath Colonization Society, and from that time he was one of its officers, and most efficient and liberal friends, until his death.

He died, after a brief illness, May 17, 1867, leaving a void in the community, and among the wise and generous supporters of every good cause, which will long be felt. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

J. O. F.

BETH, MAINE, December 17, 1867.

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VIEWS OF A LIBERIAN.

The following letter has been handed to us for publication by Mr. Daniel Chadburn, of Charleston, South Carolina, to whom it was addressed. The writer is the oldest son of the widely-known "Tony Sherman," of Savannah, Georgia, whose freedom was purchased by some friends, and who went to Liberia, with his family, in the summer of 1853.

Mr. Reginald A. Sherman has since resided in Liberia, and may be considered as having had opportunity to form a correct judgment touching the advantages of emigration to that country. This he has freely expressed in answer to his uncle's request, who desired it for his own guidance and government. This fact gives additional value to the views so clearly and forcibly presented, and must render the letter more acceptable than if specially prepared for the *REPOSITORY*.

Several of Mr. Sherman's relatives, who embarked last May on the "Golconda," arrived safely, and are pleased with Liberia; and it is the intention of Mr. Chadburn, we understand, to join them at an early day.

LETTER FROM MR. REGINALD A. SHERMAN.

MONROVIA, LIBERIA, *October 13, 1866.*

DEAR UNCLE: I had the pleasure of reading some time since two letters from you, dated May last, addressed to my mother and my sister Jane. Really, it had been such a long time since we had heard from you, that I concluded that you were among the number who had.

"Joined the innumerable caravan,
That moves to the pale realms of shade."

But your letters agreeably disappointed us, and truly I was glad to know that you were living and well.

Now, that slavery no longer exists in the United States, and the colored man is said to have equal rights and privileges, I presume many will remain there in the fallacious hope of enjoying that which fate has otherwise decreed. The colored man never will enjoy equal rights and privileges as long as the world lasts. He bears the mark of Ham, and that is sufficient to damn him wherever the white man rules. In fine, the white is the predominant race in America, and it is going to remain

so, for it is being strengthened daily by accessions from Europe, and it will ultimately elbow the colored man out. He cannot live with the white race, and if he continues to neglect or refuse to come to Liberia, and possess the land which the Lord has given him, his fate will be worse than that of the North American Indian—only here and there a sparse and worn-out people.

I am happy to learn from your letters that you and a number of others intend leaving for Liberia, and you desire to be apprised of the things necessary to bring with you. I shall endeavor to comply with your request by first stating that Liberia is a new country, only forty years old, and like all other new countries, emigrants must make up their minds to undergo many privations. Nature has done a great deal for Liberia, but art and science has accomplished but little as yet. Don't felicitate yourself that you are coming to a country with fine cities, paved throughout; where you will see large and magnificent edifices, and sumptuous stores; where you can call in at any time and satisfy the cravings of a fastidious appetite. But you must follow the example of the Puritan fathers, who, in 1620, abandoned their comfortable homes, where they were surrounded with the luxuries of the world, and braved the billows of the mighty deep to build a home in the wild and inhospitable clime of North America for themselves and children, where they could be free to worship God according to the dictates of their own conscience. You must come with the intention of being a pioneer, to assist in opening and building up this new country for your children and their posterity; and if you should not live to reap the fruits of your labor, your children will rise up and bless you for bringing them to a land where neither caste nor color is considered the livery of disgrace, but where merit is duly rewarded, and where they can aspire to the highest position within the gift of their fellow-citizens.

I would recommend that, in coming to Liberia, you bring as much of your household furniture as possible, especially your bedding. Bring your thick and thin clothing, thick and thin shoes or boots, for we have two seasons—rains and dries. For the former you will need thick clothes, and thick boots or

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shoes—both upper and soles thick. For the latter season you will need such shoes and clothing as you generally wear in the United States. If you intend prosecuting your trade for a livelihood, I would recommend that you bring a good supply of tin, for it is an article not conveniently gotten here. I am sure you can make a comfortable living at your trade.

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Well, I suppose it would not be uninteresting to you to know how we are getting on here. On the whole we have no reason to complain. I am doing as well and better than I would do were I in the United States. I have some four or five irons in the fire at present, and am kept quite busy at times to prevent some from burning. I am part merchant, part trader, acting treasurer of the Republic, in place of Hon. B. V. R. James, who is now in the United States on a visit, and have, in co-partnership with another young man, an auctioneer's establishment. I am owning two dwelling-houses. One is occupied by my mother, and the other by myself.

I must bring my letter to a close now by requesting you to tender my regards to your wife and family.

Yours, truly,

REGINALD A. SHERMAN.

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ANNUAL MEETING OF THE SOCIETY.

The Fifty-first Annual Meeting of the AMERICAN COLONIZATION SOCIETY will be held in the City of Washington, on Tuesday, January 21, 1868, at 7½ o'clock, P. M. The Annual Report will be presented, and addresses may be expected from the Rev. Thomas Hill, D. D., President of Harvard University, and others.

The Board of Directors will commence its session at 12 o'clock, M., of the same day, in the rooms of the Society, corner of Pennsylvania avenue and Four-and-a-Half street, Washington, D. C.

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It is to be hoped that these meetings will be largely attended. The Colonization work is increasing in magnitude and importance, and the responsibilities connected therewith are enlarging in the same proportion. These responsibilities require all the wisdom and zeal which the friends of Africa can command.

OUR FORTY-FOURTH VOLUME.

With its present number THE AFRICAN REPOSITORY enters upon the forty-fourth year of its life. Many kind words, and some encouragement in the shape of new subscribers, have reached us during the past year, for which we are profoundly thankful.

It were an easy matter for the numerous ministers, contributors, and life-members of the Society, to whom the Repository is sent without charge, and for those who have had the goodness to pay the subscription price for it, to greatly increase the list of its paying subscribers. What might be done by faithful, persevering effort, is shown by a single individual, who lately obtained over fifty new subscribers, with the cash, in a neighboring city. A tithe of the exertions he made, if put forth by the receivers of the Repository, would soon treble its circulation, and make it not only self-supporting, but a source of moral and material strength to the cause which it aims to promote.

Receipts of the American Colonization Society,

From the 20th of November to the 20th of December, 1867.

MASSACHUSETTS.		FOR REPOSITORY.	
Hubbardstown—Mrs. L. W. Potter.	\$2 00	VERMONT—Brattleboro—Gen. J. W. Phelps, for 1868.	1 00
NEW YORK.		CONNECTICUT—Birmingham—Mrs. S. Bassett, for 1868.	1 00
By Rev. Dr. Orcutt, (\$551.71.)		MASSACHUSETTS—Hubbardstown—Mrs. L. W. Potter, Benjamin F. Wood, each \$1, for 1868.	2 00
Albany—Erastus Corning, Miss M. L. Abbe, each \$50; Thos. W. Olcott, E. P. Prentice, ea. \$25; Peter Montleath, S. H. Ransom, Justus F. Taylor, F. J. Barnard, A. V. DeWitt, J. W. Varburgh, Miss S. Y. Lansing, Robert H. Pruyn, S. Lagrange, A. Van Santvoord, each \$10; Jas. Edwards, Miss A. Pruyn, Wm. McElroy, A. L. Fryer, W. J. Fryer, John G. White, ea. \$5; D. Weidman, \$1.	281 00	NEW JERSEY—Trenton—John S. Chambers, for 1868.	1 00
New York—Mrs. Harriet Couger, \$100; H. M. Taber, \$20; Dr. J. L. Banks, \$10; H. King, \$5.	135 00	PENNSYLVANIA—Philadelphia—Charles Rhoads, Rev. W. H. Furness, Wm. C. Kent, Jas. J. Boswell, Wm. W. Ledyard, Beulah M. Hacker, C. J. Hoffman, Saml. Emien, S. A. Harrison, West, Southworth & Co., Z. C. Holcomb, Lewis H. Redner, C. W. Cushman, Thomas Ridgway, Daniel Smith, Jr., Samuel Parrish, Thos. Sparks, Mrs. A. B. Porter, each \$1, for 1868, by Rev. Thos. S. Malcom, \$15; Miss Mary R. Tatam, to May 1, 1868, by Robt. B. Davidson, \$1.	19 00
Brooklyn—William H. Hallock, \$20; Col. In "Genevan Church," \$23.51	63 51	DELAWARE—Dover—Wm. Sharp, to Dec. 1, 1868, by Rev. Thos. S. Malcom.	1 00
Hartem—Col. In R. D. Church.	72 20	ILLINOIS—Lane Station—Mrs. E. A. Roe, Miss M. E. Cram, ea. \$1, for 1868.	2 00
NEW JERSEY.		MISSOURI—Canton—Rev. Samuel Hatch, on account.	5 00
By Rev. Dr. Orcutt, (\$6.83.)		Repository.....	22 00
Middlestone—Col. In 2d Ref. Church.	6 83	Donations.....	565 54
PENNNSYLVANIA.		Expenses of Emigrants.....	200 00
Philadelphia—Penna. Colonization Society, for expenses of emigrants, by Rev. Thomas S. Malcom, Cor. Sec. and Assistant Treasurer.	200 00	Miscellaneous.....	201 28
DISTRICT OF COLUMBIA.		Total.....	\$1,189 37
Washington—A member of New York Avenue P. Church, by Mr. Geo. J. Musser, \$5; Miscellaneous, \$301.83.	496 83		